The Western Conference News-Letter

MAY 1910

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 175 Dearborn St. - - CHICAGO

President - - Hon. MORTON D. HULL

Vice Presidents { Rev. GEORGE A. THAYER, D. D. / Hon. A. J. SAWYER

Secretary - - Rev. ERNEST C. SMITH

Treasurer - - - Mr. C. K. PITTMAN

The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd,. N. E.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M. Rev. A. Irvine Innes, 181 Garfield Ave.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry Wilder Foote.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy, 429 W. Lovell St.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. H. VanOmmeren.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M.,first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 17 Michigan St.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2 P. M.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Prof. George B. Foster, 1432 E. 51st St.

CHICAGO—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M. Prof. Geo. B. Foster.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M. Rev. E. G. Brown.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

(*Continued on third page of cover.*)

The

Western Conference News-Letter

Vol. VI **MAY, 1910** **No. 5**

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Mrs. E. A. Delano.....Chicago, Ill.

50c a Year. **5c a Copy.**

This number of the News-Letter contains the program of the annual meeting of the Western Unitarian Conference. The program committee has endeavored to set before the Conference "a feast of good things," but has not been unmindful of the fact that we gather primarily for the transaction of business and has set aside for this purpose a larger part of the program than has been customary in recent years.

The churches are urged not only to elect delegates for this meeting, but also to provide for the expenses of such delegates. A few churches already do this. Any other method makes the representation too much a matter of chance. If a church goes unrepresented not only does the Conference lose something in effectiveness, but also the individual church loses the inspiring sense of being a co-laborer with the other churches for great human ends,—a serious loss.

At the last annual meeting a resolution was offered which calls for a new division of responsibility between the Western Unitarian Conference and the American Unitarian Association. This resolution was referred to a committee which voted to recommend the adoption of the resolution by the Conference and to give notice of its proposed action through the columns of the News-Letter. The resolution follows:

Resolved, That in the judgment of this Conference the time has come for a larger extension of our work in this section. Therefore it submits the following method of business administration to the Directors of the A. U. A., with the request for a reply at its next annual session that will enable some such plan to become soon effective.

First. That the A. U. A. pay the expense of the Chicago office, the Secretary's salary, and traveling expenses.

Second. That the Secretary of the Western Conference shall be chosen by the Directors of the A. U. A. from a list of three names submitted by the Western Conference at its annual session.

Third. That Missionary work in the Western Conference territory, save under the educational and New American budgets, be conducted by the Western Conference, and supported by the income from its vested funds and its collections from the field.

Fourth. That this plan, if accepted, may be terminated at any time by either of the parties giving the other one year's notice.

We regret to announce the death, on April 13th, of Mr. F. F. Temple of Hinsdale, Ill. Mr. Temple was a director of this Conference and had been active in the Hinsdale church during the greater part of its existence. For many years he had charge of the music in either the church or the Sunday school and gave unsparingly of his time and energy. His cheery presence will be missed by a large circle of friends.

After the Cherry Mine disaster last fall there was an attempt to secure the passage of an Employer's Liability Act by the Illinois legislature, in which attempt the President of this Conference was a significant factor. This specific attempt failed, but the legislature authorized and the Governor appointed a commission to study the hazardous industries of the State, to consider the legislation of other states on the subject and to report its recommendations to the Governor on Sept. 1st, of this year, that proper action of the legislature might be secured at its next session.

While this Commission is still busy with its task two large corporations, the International Harvester Company and the United States Steel Corporation, have announced their intention of voluntarily giving certain specified sums to all employees injured in their service, or to the families of such employees in case of death by accident while at work for the company.

The Harvester Company put its plan into effect on April 18th, In some respects it is more generous in its provisions than any liability law is likely to be. It is modeled after the German law, with this important difference, that employees are not compelled to pay a premium for this insurance, nor do they forfeit any rights guaranteed by existing or future laws. They may choose between their rights under the law and their rights under this offer of the company.

Here are the clauses of the "law":

In case of death three years' wages will be paid, but not less than $1,500 nor more than $4,000.

Loss of hand or foot, one and one-half year's wages will be paid, but not less than $500 nor more than $2,000.

Loss of both hands and both feet, or one hand and one foot, four years' wages, but not less than $4,000.

Other injuries, one-fourth wages during first thirty days of disability; one-half wages for the remainder of the time of disability up to two years.

CONFERENCE NOTES.

INVITATION.

The Third Unitarian Church of Chicago invites the members of the Western Unitarian Conference to attend the fifty-eighth annual meeting as its guests. The other Chicago churches will assist in entertaining, but as far as possible delegates will be entertained in the part of the city where the church is located. Those who accept this invitation should send their names and addresses to Mrs. Emma N. Delano, 6531 Yale Ave., Chicago, not later than May 10th. A card will then be sent to each delegate giving the name of host with directions how to reach the house.

GENERAL INFORMATION.

To reach the Third Church take Madison street surface cars to Kedzie avenue and walk one block to left to Monroe street. Church is second building west on Monroe; or take Garfield Park Elevated train to Kedzie, walking north on Kedzie to Monroe.

The Alliance Luncheon served at the church on Tuesday is open to all members of the Conference, men as well as women. Tickets are fifty cents each. All desiring to attend this luncheon must notify Mrs. Chas. Hayward, 1806 Park Ave., Chicago, not later than May 14th.

The Ministers' Supper will be served at the church. Tickets fifty cents each. Notice of intention to be present should be sent to Rev. E. C. Smith, 175 Dearborn St., Chicago, not later than May 14th.

The closing banquet will be held at the New Blackstone Hotel, Michigan Ave. and Hubbard Place the English Room and French Room, if required being set apart for the use of the Conference. This is Chicago's newest and finest hotel. Tickets are one dollar and a half, and may be procured by mail from Miss Lina Scheible, 175 Dearborn St., Chicago, and at the church during the Conference. Tickets must, however, be procured by noon of Wednesday, May 18th.

Fifty-Eighth Annual Meeting

OF THE

Western Unitarian Conference

To be held in the Third Unitarian Church, Chicago, on Monroe St., near Kedzie Ave., Monday, Tuesday and Wednesday, May 16th. 17th, and 18th, 1910.

OFFICERS

President—HON. MORTON D. HULL.

Vice-Presidents—
REV. GEO. A. THAYER, D. D.
HON. A. J. SAWYER.

Secretary—REV. ERNEST CHARLES SMITH.

Treasurer—MR. C. K. PITTMAN.

Directors to May 1910—Mr. F. A. Delano, Rev. F. A. Gilmore, Mr. J. W. Hosmer, Mrs. S. F. Lynn, Mr. C. K. Pittman, Rev. F. M. Bennett, Rev. Florence Buck.

Directors to May, 1911—Mr. F. F. Temple, Rev. W. Hanson Pulsford, Rev. Fred V. Hawley, Mr. C. S. Udell, Hon. Morton D. Hull, Mr. Edwin C. Mason, Rev. Geo. R. Gebauer.

Directors to May, 1912.—Rev. M. O. Simons, Rev. W. M. Backus, Rev. Mary A. Safford, Rev. Ernest C. Smith, Rev. Henry W. Foote, Mrs. C. V. Mersereau, Mrs. Emma N. Delano.

PROGRAMME

Monday, May 16th.

2:00 p. m. Board of Directors meets at Western Headquarters, 175 Dearborn St., Chicago.

8:00 p. m. Conference Sermon, Rev. Wilson M. Backus. Minneapolis.

Tuesday, May 17th.

9:30 a. m. Address of Welcome.
President's Address, Hon. Morton D. Hull.

Written reports by State Secretaries, (five minutes each.)
Minnesota—Rev. G. R. Gebauer.
Iowa—Rev. Elinor E. Gordon.
Missouri Valley—Rev. J. H. Jones.
Illinois—Rev. J. H. Mueller.
Wisconsin—Rev. F. A. Gilmore.
Michigan—Rev. E. R. Shippen.

Report of Secretary, Rev. Ernest C. Smith.
Report of Treasurer, Mr. C. K. Pittman.
Reports of Committees.
Greeting from Rocky Mt. Conference, Rev. Wm. T. Brown.
Greeting from American Unitarian Association.

1:00 p. m. Alliance Luncheon, Mrs. W. J. Jarvis, National Director for Illinois, presiding.
Greetings from visitors.

2:30 p. m. Alliance Meeting, Mrs. Emma N. Delano, National Vice-President Western States, presiding.
Opening Hymn.
Invocation.
Address of Welcome, Mrs. Ernest C. Smith, President Chicago Associate Alliance.
Greetings of National Alliance, Mrs. Hiram Marks, Detroit, National Director for Michigan.
Roll Call.
Address, "Social and Religious Values" Mrs. Celia Parker Woolley.
Discussion.

6:00 p. m. Minister's Supper.
8:00 p. m. Platform Meeting.
"The Office of the Church," Rev. John D. Reid, St. Paul.
"The Religion of the Future," Rev. Gertrude von Petzold, Des Moines.
"Shall We Have a Creed," Rev. F. S. C. Wicks, Indianapolis.

Wednesday, May 18th.

9:30 a. m. Business Session of the Conference. Discussion of and action upon Reports of Committees and Resolutions presented by the Business Committee.

12:00 m. Address "The Conservation of Natural Resources in the United States", Pres. C. W. Van Hise, University of Wisconsin.

1:00 p. m. Luncheon.

2:30 p. m. Concluding Business of Conference. (If business is not completed at morning session.)

3:00 p. m. Address "The Spirit of Youth," Mrs. W. I. Thomas.
Discussion, led by Rev. A. S. Vail and Rev. H. W. Foote.

6:00 p. m. Assemble at the new Blackstone Hotel.

6:30 p. m. Banquet.
Toastmaster, Hon. Wm. E. Mason.
Speakers:
R. S. Loring
Mrs. S. F. Lynn
C. S. Udell
Miss Florence Buck
A. M. Rihbany

Thursday, May 19th.

9:30 a. m. Meeting of the Missionary Council at Western Headquarters, 175 Dearborn St.

Some Questions.

BY REV. FRED V. HAWLEY, CHICAGO, ILL.

What's the use of it all anyway? Why should there be anything? It would be so easy that there should just be nothing. Then why are things? We only know they are, or at least seem to be. But, granting that they are, the questions still multiply. Why should matter be worried with life? Why did the single cell burst itself and become compound? Why was the Anthropoid not content to remain a digestive tube? Why after having developed four feet, be trying to go on two; when Physiology (backed up by surgical operations and appliances numerous) is declaring that the original sin was in getting up on one's hind legs? And there's more biological trouble ahead! One cannot even mention it in the NEWS-LETTER, on account of "lack of space." Let us put a few easier ones in the space that remains.

Why should not all Unitarians be content with an ample and efficiently managed corral, like other docile devotees?

In a word, why is not the American Unitarian Association quite sufficient for all possible organic executive purposes among our people; and why should there ever be any more attempts to maintain anything else? Does not its name cover the Western Hemisphere? Is it not already well endowed? Does it not pay field agents or secretaries in all the district Conferences except the Western Conference? Does it not annually appeal to every Unitarian church in America for gifts to its treasury? Has it not in return, for years subsidized weak churches in every state and in Canada? Why should the Western Conference longer insist on choosing its own secretary and paying his salary, instead of having one chosen for it and paid by the American Unitarian Association?

Why not turn over our endowment to the American Unitarian Association, which, though it does not especially need it, might be induced to receive it as a trust once committed to us, but which we now consider too sacred to be longer risked in our hands?

While this would practically put an end to the existence of the Western Unitarian Conference as originally formed, would it not still live in the more perfect, because larger, more centralized organization, without which "teamwork" and perfect cooperation can never find fullest expression?

Would not this happy thought more than compensate for whatever sorrowful sentiments might be stirred by the suggestions of abdication, loss or change? Moreover, could we not arrange with the President of the Association to still hold, in the month of May at Chicago (or some other city within the Western Conference limits) an annual convention without the trouble of an election of officers, or the raising of money, except by contributions for the American Unitarian Association? Would not this simplify matters and make for much more efficiency? Would it not, moreover materially reduce the duties and responsibilities of every local parish committee, so that each member could devote himself more exclusively either to his own affairs or to the raising of funds for the Association?

Have not many of our churches already deeded their houses of worship to the Association for safe keeping; and would it not be better for all of them to do so, instead of taking further risks of possible loss? Do not most of the subsidized churches rely to some extent upon the interest and good judgment of the Association in selecting their minister, as well as to the amount of salary he should receive, when and how it should be paid, etc.? Would it not be better if every dollar raised in every parish were each year sent on to Boston

for safe investment and wise dispensation, if all our ministers were ordained by the Association there, or in some historically appropriate place, each sent out by the Association to the particular field of labor it had selected for him, salary assured and paid by the Association, "Parish Assistants," "Special Service Helpers," etc., all sent on from the various departments per his order as required—ministers at last all properly pensioned or entombed when retired or deceased? Thus: reducing the local interest and responsibility of every Unitarian church to a more generous contribution for the Association that owns it and takes care of it; would we not, in time, be reasonably assured against the weakness and loss we now endure because of our foolish notions of independency or so-called congregationalism? If not, why not?

Faith and Enough.

BY REV. J. VILA BLAKE, CHICAGO, ILL.

Faith is assurance that things come not by chance. There is other and larger definition or description of Faith; but this will suffice and is big enough for the present moment, namely, that things come not by chance. This is enough for happiness and resolution.

But, saith some one, or perhaps saith my own arguing head, If things come not by chance, then by what? Is there a direct opposite of chance, which must be if chance be not? And what then is the opposite? If not by chance, then do things come by thought andplanning? Must we conceive of a big will or mighty artificer, designing and arranging things, as a man invents and constructs an engine or edifice? And as no engine will run itself for more than a little time, and no building will stand against time and weather without watching and repairing, must there be also a constant handling, as it were, by the great artificer or Deity of the design and arrangement he has made, so that it shall continue to move or endure? Is this a thought we can hold of the Almighty and Eternal Lord, or Deity, namely, that he pieces things together, like a fine mechanism, and then stands engineer-like over it? Is not this but a parcel-making and workman-making thought of things and of their source? To this, or to whoever speaks so, or to my own head, my soul answers, I know not; I can not follow you; I know only this plainly, that things come not by chance.

But then, saith some one, or perhaps my own head, if things come not by chance, there must be at least a destiny, a fate, a necessity, or if we speak of an artificer, there must be fore-knowledge, or fore-ordination, and all our own agency tumbles by the board, so that we are just little fated or necessity-mongered things, being what we are and doing what we do and running about by an external necessity, and it is part of that same necessity that we *seem* to be choosing and deciding matters, whereas in truth we are no more than dancing dolls on wires. This seems but a dismal opposite of chance. Is not chance at least some liberty, some hap-realm, if so I may say, whereas the opposite is but a kind of destiny-slavery, with a manner of mockery woven in it? To all this wise-man talk, or to whoever spins it cunningly, or to my own head, my soul answers, I know not; I have small wit to go with you; I can but creep lamely where you take entrance to run so easily; I know only this plainly, that things come not by chance.

But what, saith some one again, or my own head, must everything be cut out as by a pattern and dried into a rigidness? A wise friend said to me once graciously, "I feel convinced we must provide in our philosophy for an element of spontaneity in the universe"; and I was much instructed and made to rejoice by this saying of my wise friend, and ever since then it has seemed to me so. But, saith some one, or my own

head, how differs this spontaneity from chance? And to the one so saying, or to my own head, I answer, I know not; there seem to be some things like certain stars, very plain to a side-glance, but hustled out of sight, if so I may say, by the boldness of a front look; and I know only this plainly, that things come not by chance.

Now I say not that this knowledge or faith is enough. It has been a favorite and happy thought with me for a very long time, that the universe is a far simpler thing than it is made or told in our philosophies; and with this I can wait, happy and altogether contented, till, how and when I know not, but somehow and some-when, I shall be nearer to the center, so that the Simplicity may appear to me. Meantime I have enough, namely, the assurance that things come not by chance. I can do anything in this ether-ocean of faith which fills the heavens unto the stars. I can breath in it, see in it, think, watch, trust, love, pray, live; die it. And I am a part of the no-chance. My coming hither was not by chance, nor will be my going hence, nor what may happen then. This is enough.

The Master's Call.

BY REV. MANLEY B. TOWNSEND, SIOUX CITY, IA.

We believe in the Leadership of Jesus. That is our faith. And we must believe in the necessary corollary—the discipleship of ourselves. There can be no leadership of Jesus without a followship (if I may coin the word) on our part. Our plain duty, then, as his disciples and followers, is simply to enlist under his banner and help carry forward his work. The call comes to you and to me. Every one of us ought to be enlisted in His army, members of His church, upholding His hands, doing His work. It is our "reasonable service."

We can not touch His hand. We cannot look into His eyes. We cannot listen to the tones of His voice. We cannot walk and talk with Him as did Peter and John and James and Andrew. But, with the understanding heart we can know and be with Him today. We can come to His point of view and see life and eternity as He saw it. We can "let the same mind be in us which was in Christ Jesus." We can know the master as well as any who ever looked upon Him with the eye of flesh.

"The master is come and calleth for thee." The call does not sound the same for all. Jesus reached each of his apostles through a different method. All fish cannot be caught with the same bait. It takes one method to reach Matthew, another to reach Mary Magdalen, another to reach Paul. Even the same fish require different bait at different seasons. The trout that bites occasionally at your angleworm will pass it indifferently at another season for the Parmacheenee Belle upon your fellow-angler's line. Jesus did his fishing for men with different kinds of bait, and if one kind proved unsuccessful, he tried another.

To-day the Master calls you to His service. Your special talent will determine the lines of that service. Some are called to be captains, some privates in the Army of God, but to all the call is sounding, full and free. And for all it is a call to labor in the master's vineyard.

Jesus was a master.—a master of man, a master of righteousness. He understood the heart of man because he had read aright the emotions of his own heart. "He knew what was in man," we are told Jesus was the great master-mind of religious truth and insight. When you desire to fit yourself for any occupation or learn any accomplishment, to whom do you go? Do you take any chances? Do you go it blind, groping your way, relying upon your own unaided efforts? You know better

than that. You go to some one you know to be a master of the thing you want to learn. A railroad needs an engineer. Do the officials put an engine into the hands of a raw, inexperienced man, and tell him to learn to run it? How long would you have confidence in such a railroad? How often would you risk your life and property upon its rails? The engineer must become expert at his work by a long apprenticeship under one who knows, one who has mastered the minutest details of his iron steed.

Do you desire to live a happy and useful life? Do you want your children to become versed in the art of life, the greatest and best of all arts? Do you want for them the best, the most satisfying things? Then you must go yourself and you must send your children to the master who can teach these supreme things—the great world-master of religion and moral life—Jesus of Nazareth. In his gospel he has shown men how to truly live and how to trustfully die. He calls you to the service of his God and Father and your God and Father. The call is a personal one. Are you ready to respond, as did the fishermen of old? Upon the answer you make to this question will depend your whole happiness or unhappiness. To every young person there comes a time when he must choose between the two paths,—the path of mere policy and the path of principle—the lure of worldliness and the call of the master. Happy the child whose training has been such that, when he stands at the parting of the ways, his Sunday school training will count, his church training shall leave a deciding influence, his home training shall point the way, and he shall hear the call of duty, high and clear above all siren voices. Happy the church that is sending the young out into the world thus fortified with Christian faith and strength of character.

How and Why I Became a Unitarian.

BY CHARLES MC E. BALLARD.

I have for some time studied biological sciences, and these have primarily influenced my thought. The other chief factors that have had to do with my ideas and their change and development are; perhaps, first of all, the fact that my early religious training was very narrow, and I realized in this as in the other parts of my training that although I didn't know what the outside world was like, I felt nevertheless a strong desire to break away and be more free. Another very important factor is, of course, the exchange of ideas on all sorts of subjects with my associates in college and elsewhere; a third factor is what I have learned from the so-called Christian Science,—for I have friends who are devout followers of Mrs. Eddy; another factor is the more or less fluctuating and wavering ideas that I have received from reading Elbert Hubbard's writings. Dr. Eliot's "Religion of the Future" has also had not a little to do with confirming many of my beliefs.

I was brought up in the very strict, "straight-backed," Scotch Presbyterian faith; and when I first went to college (I attended an Episcopal institution) I broke away from my early narrow training and became an Episcopalian. This, I felt, was a great step toward freedom of thought; and I felt that I had made progress. When I was in college all freshmen were required to take a course in the History of the Prayer Book and the Anglican Church,—so I didn't make my change blindly. I took a great interest in that course of study and read a number of books on the whys and wherefores of the Episcopal church, and have always been glad of it.

For the last two years or so the Episcopal service has not appealed to me so strongly as it formerly did. I con-

tinued my studies in biological science, and the logical theories and proven facts which I learned impressed me more and more; I also got away from the association of friends in college who were preparing for the Episcopal ministry. I had met men from different colleges and different parts of the country, and had heard their various ideas—some of them deeply religious, others almost atheistic. I seemed to drift farther and farther away from the church, and various parts of its service meant less and less to me—especially its Creed and the Communion Service. I felt that I couldn't properly partake of the Communion when I could not "with true heart and reverent voice" repeat certain parts of the creed. I became somewhat agnostic—that is, I *didn't know* what the creed meant; and the nature of my scientific studies has been such that I wanted to know *how* and *why*. Of course, we don't understand the how and why of everything in science by any means, and a great many things will remain mysteries for years to come, but we are investigating in science and the orthodox religions don't pretend to do so. For the last few months I hardly knew what to believe as regards religion until just recently. I knew I couldn't properly consider myself a true Episcopalian any longer, so I classed myself as a free thinker and let it go at that, knowing that I was free to think as I pleased. The first time I ever attended service in a Unitarian church I heard an illustrated lecture on "How We Got Our Bible." On the way out after the service I picked up a little pamphlet entitled "What Do Unitarians Believe?" I took it home and read it, and found to my very pleasant surprise that I had been a Unitarian at heart for some time. A great many people, especially scientific men, drift away from the church of their childhood because they can't reconcile their early teachings with those of science, particularly biological and geological science. I found that in what Unitarians believe there is nothing contrary to what I had been taught of a scientific nature; and that among other things they permit people to call themselves Unitarians and at the same time think about as they please on subjects of lesser importance than the chief doctrine, which is love to God and service to man, —or to use Elbert Hubbard's phrase, "the sweet reasonableness of allowing men to use their brains"—this is the privilege that Unitarians enjoy.

The teachings of the Unitarian church are in perfect harmony with the great advance of modern thought on all lines, and still it is a Christian church—a *modern* Christian church—abreast of the times, and one that ought to appeal to intellectual people; and I heartily agree with John Burroughs in saying that our religious instincts will be all the hardier for our modern and logical ways of thinking. I sincerely believe that we shall have a higher idea of and a greater reverence for God than by trying to have faith in the old orthodox teachings of the mysterious and supernatural. Dr. Eliot said that in the religion of the future there will be nothing "supernatural," and he was severely criticised by some people. Why may we not say that everything is natural, for Nature is God, and God is Nature. This is, to my mind, one of the best ways of expressing the greatness and omnipresence of God.

Another thing about the Unitarian church that appeals to me is the fact that nowhere in the services does one find such expressions as "miserable sinners," "miserable offenders" and "unworthy servants." I don't believe we are called upon to use such expressions in our prayers. We realize, of course, that as human beings we are incomparably inferior to God, the supreme power that made and governs the whole universe and the minds of men; but, as someone has written in the January instalment of the "Unitarian Calendar", "It is man's duty to think as highly of himself as he ought to think. His basis of judgment of his own worth and ability will determine the might or meanness of his life."

One of the chief teachings of Mrs.

Eddy to her followers is that God is Love. The emphasis that I have heard laid on this teaching has had a great deal to do toward changing my belief from the old orthodox theology to a broader, freer and happier religion. The old orthodox theory teaches of a wrathful God, who is continually looking for an opportunity to punish every little offense that his children commit. This is not consistent with our idea of a good, kind, and loving father. We know that as children of our earthly fathers, and as children of our Heavenly Father, we cannot be frightened into doing good. We might be frightened out of doing evil once or twice but the effect is not permanent, and is far from beneficial. The thought of a loving Father, on the other hand, brings out the best side of our natures and the effect is lasting.

Now, I do not wish anyone to think that I pretend to criticize other churches for each is striving in its own way for a common good. I do not mean to say that I consider the Unitarian church better than the Episcopal or Presbyterian; but that it suits my beliefs better and that my beliefs fit better into its teachings than into the doctrines of any other church or religious sect. I believe that a great many scientists and many others who have drifted away from the various orthodox churches in which they were brought up would be Unitarians if they only knew what this church is and what it stands for. The study of science or ethics or other knowledge of the world is not sufficient in itself to make a full and complete life—to satisfy the highest there is in one's spiritual nature: one must have in addition to these Christian principles and high ideals—those taught by Jesus—and examples of good lives to follow.

I am sure that if a man is both a Unitarian and a scientist his religious beliefs will be the stronger for his scientific training. He will be much nearer the truth and free from the old theological teachings based largely on superstition. Jesus himself said, "Ye shall know the truth and the truth shall make you free."

Running Comment.

BY JOHNSON BRIGHAM, DES MOINES, IA.

Sir John Harrington, one of the minor poets of the Elizabethan age, has left a pathetic pen-picture of Queen Elizabeth in mourning for Essex, whom she herself had doomed. In a letter to his "Deare Moll"—his wife, dated December 27, 1602, he writes:

"Her Majestie enquired of some matters whiche I had written; and as she was pleasede to note my fancifulle braine, I was not unheedful to feede her humoure, and reade some verses, whereat she smilede once, and was pleased to saie;—'When thou doste feele creepinge tyme at thy gate, these fooleries will please thee lesse; I am paste my relish for such matters.' "

Speaking of his deare Moll, here's praise for her wifeliness which the modern woman would call negative: "Thy good silence," he writes, "emboldens my pen. For, thanks to the sweete god of silence! thy lips do not wanton out of discretions path, like the many gossiping dames we could name, who lose their husband's fast hold in good friends, rather than hold fast their own tongues. Nowe I will truste thee with greate assurance, and whilste thou doste broode over thy young one in the chamber, thou shalte read the doingse of thy greiving mate in the courte."

A beautiful picture that of the mother brooding over her young ones while they sleep! And a reassuring testimony to the fidelity of at least one faithful husband in an age when husbands were proud of their infidelities—if we may judge from the trend of dramatic literature of the Elizabethan era.

While I was reading Cardinal Gibbons' article on divorce, published some time ago, a washerwoman whose sad face and bent form told in outline the story of her woes, trudged past my home having completed a hard day's work at the home of a neighbor. I happen to know the story of the woman's life, and as I watched her hastening to reach the car and thought of the welcome which awaited her, I wondered if Cardinal Gibbons could be right in calling divorce a "cancer."

Fully in sympathy with the Cardinal in his protest against the far too frequent breaking of home ties by men and women in the fashionable world, I, nevertheless, question the wisdom and justness of the position taken by the prelate and his church against divorce on any ground whatever, and by several protestant churches against divorce on other ground than that of adultery.

Take this woman's case and make it your sister's or your daughter's. Her husband is a common drunkard. He has a trade and work is plenty and, ill-equipped as he is by reason of his habits, he can earn $1.60 a day whenever he is inclined or in condition to work. During the last six months he has not contributed $10 to the support of his family. He has several children, the youngest a boy baby only two months old. Every day of his miserable life, his over-worked wife supplies him with a dime's worth of chewing tobacco and more or less money for whiskey. A lawyer of my acquaintance knowing her circumstances recently offered to procure a divorce for her on the ground of cruel and inhuman treatment; but, with a mixture of fear and conscientious scruples, she declined the offer. Thus, because of the inadequate protection which society would give her were she to attempt to free herself from the incubus, and because of the attitude her church assumes toward divorce, this woman continues to enslave herself, body and soul, to a brute; continues to subject her children to the dominating and corrupting influence of this brute,—and what has society gained? Nothing! On the contrary, it has assumed responsibility for a sure shortening and embittering of a worthy woman's life and has assumed the risk of rearing a family demoralized by the dominating influence in that wretched home. Every home of that sort is a school for the development of criminals and paupers.

Let me put against Cardinal Gibbons' cloister conclusions the mature conclusions of a judge of the Supreme Court of my state,—a man who early in life shared the Cardinal's views on divorce; but whose experiences as attorney and as judge compelled him to treat the subject concretely. In conversation, several months ago, he said to me: "In the course of my long and intimate acquaintance with lawyers and judges, I have never yet found a single lawyer of extended practice, or a single judge of large experience, who would favor, much less assume responsibility for, a tightening of the bonds that hold together men and women unhappily married."

That was a clever champion of old-time orthodoxy, quoted by Rev. George A. Gordon in the April Atlantic,—a minister of the church of Scotland, who when hard-pressed by his Bible class concerning the justice of God in decreeing man's fall, and in sending the non-elect to hell for doing what God had decreed they should do, replied;

"My friends, you must understand that the Almichty in his public and judicial capacity is obleeged to do many things which in a personal and private capacity he would be ashamed to do."

That man should have emigrated to America and gone into politics.

"For it is to be considered that this passion of which we speak, though it begin with the young, yet forsakes not the old, or rather suffers no one who is its servant to grow old, but makes the aged participators of it not less than the tender maiden, though in a different and nobler sort."

Our Pension System.

BY REV. R. S. LORING, IOWA CITY, IA.

Many large railroad systems and also many other large corporations are providing pensions for old employees. This is partly done because of the growing feeling that it is cruel to ask men to give the best years of their lives to the service of some organization, and then, when they grow old, turn them out into the cold with less feeling than one would get rid of some faithful dog. But this is chiefly done because it is seen to be good business policy. Good men are better able to stay with a company if they are sure that in the end the company intends to treat them right. Also the company is able to keep its force up to a high state of efficiency by laying off those men who no longer can keep fully up with their work.

The universities see the thing in the same light. They know that they cannot expect the best men to work for them all their lives at merely nominal salaries unless they can treat these men generously at the close of their services. If the teaching force is to be kept efficient the older men must give way to younger blood.

There is no reason why churches should be managed less wisely than worldly corporations. Most denominations are beginning to see this. They are organizing pension systems. They thus hope to give just compensation to men who have borne the brunt of the battle for many years, and to remove from them the dread fear of poverty in old age. Moreover, this allows for the introduction of young blood, since many a man who must work on or starve, can now retire when past sixty-five years of age. Still more important is the fact that this plan allows churches to call to their pulpits men who are approaching sixty without feeling that such men, as they grow older, will be left on their hands. Many a church which today would like the leadership of the experienced older minister fears to call him since it realizes that, under present unsatisfactory conditions, in a few years the church may have to face the unpleasant question of what they shall do as their minister approaches the time when he ought to be allowed to retire.

The Unitarian Service Pension Society has been organized so that we may not be behind other denominations in plans to steady and make more efficient our working force. While this was started by a small group of ministers without any encouragement from denominational headquarters, the American Unitarian Association now sees the need of such a society, and is asking that it be given generous support. The society is incorporated under the laws of Massachusetts and makes regular reports of its condition to the State. The permanent funds are held by the American Unitarian Association as trustee. A careful business management is thus assured. The officers are President, Rev. T. R. Slicer; Vice Presidents, Rev. P. R. Frothingham and Mr. Percy A. Atherton; Secretary, Rev. G. W. Kent; Treasurer, Rev. J. H. Applebee.

The amount this society can pay depends upon annual contributions made to it. Let every church which does not wish our denomination to be behind the others send in an annual contribution. Let individual ministers and laymen also do what they can. No better work for our liberal churches can be done today than by sending money at once or by arranging to leave bequests to the Permanent Endowment Fund of the society. All contributions should be sent to Mr. Applebee at Attleboro, Mass. In this way our ministers who have passed sixty-five and who have had a record of at least twenty years' service in our churches will be much helped, and the work of our churches will be steadied and invigorated.

NEWS FROM THE CHURCHES

OHIO.

DAYTON.—No church has been organized at this point as yet, but there is a healthy "movement" in the field. On March 27th, the Secretary of the W. U. C. preached to a responsive audience of over eighty and on Monday evening met with the members of a local committee appointed at the Sunday service. A desire was expressed for regular services and for the presence of some one on the ground to help in the work of organization. Through the prompt action of the A. U. A. Rev. J. M. Davidson was placed in the field early in April. Last Sunday the attendance was the largest at any service held so far.

MICHIGAN.

ANN ARBOR.—First Unitarian Church Rev. H. W. Foote. Mr. Foote recently resigned his pastorate here to take effect April 30th, to leave him free for his new duties as secretary of the Educational Department of the A. U. A. The trustees of the church after negotiations with President Eliot, reported to the church that Mr. Foote would remain with the Ann Arbor church for some months longer.

The congregation passed a vote endorsing the action of the trustees and thanking Dr. Eliot for the proposed arrangement. Mr. Foote will be in charge for some months longer at least, and his duties as secretary of the department of education will be continued just as he had at first planned, only that his office will be here instead of in Boston.

After the business meeting several students belonging to the Unitarian Students' King's Daughters, gave a play in the church parlors.

ILLINOIS.

CHAMPAIGN–URBANA. — Unitarian Church, Rev. A. R. Vail. The winter season has brought a pronounced influx of new attendants. A sermon series on "The Bibles of the World" attracted many orientals, and a series upon "Why Jesus Was Deified" brought out a crowd of students filling the auditorium and little parlor. Sunday evenings the Unity Club has carried on discussions on Social Questions with a group of about fifty students. Numerous keen-minded specialists in economics and sociology have kept the discussions so lively that at times they grew exciting. During the spring the minister will give talks on the practical problem of "How to Live" with such special topics as these, "How to Keep Well," "How to Think," "What Books to Read" "What to Live For." Special efforts have been made to bind to the church the stream of students who come to the morning services. To this end have been given week night parties, Sunday evening suppers and Sunday evening meetings in the woods. They have been exceptionally successful and developed a fine sense of fellowship.

MINNESOTA.

DULUTH.—First Unitarian Church, Rev. Geo. R. Gebauer. Those who are acquainted with the local conditions of Duluth and who know something of the ups and downs of the church, will appreciate the good news, that the Unitarians of the Zenith City are about to erect a new sanctuary in a new locality. The present church is an insignificant old frame structure without any facilities for social functions and is situated in a part of the town which has ceased to be suitable for family homes and as yet is not eligible for business purposes. The new church site is ten blocks farther east in a most desirable residence district, and with a suitable edifice the future of the church seems fairly assured. The general spirit in the society is very satisfactory. It is loyal and sacrificing and made it possible for the finance committee to raise by subscription the amount of ten thousand dollars toward the building of the new church. The plans for the new building, based upon the design of All Soul's church in Kansas City and kindly donated to us by the architect, Mr. Root, are now being prepared by one of our rising young architects, a member of our church, Mr. Puck. It is hoped that if nothing unforeseen interferes, we shall occupy the the new edifice in autumn.

There seems to be an increasing interest in the liberal gospel in the city, which to no small extent is due to regu-

lar publicity work. The pastor regularly prepares a religious article of several columns length in the Sunday News-Tribune, which has a large circulation not only in the city, but throughout the northern part of the state. In addition to this there appear in two Monday papers full abstracts of the sermon delivered in the pulpit the previous day. That our work here is not only respected but appreciated is shown by the fact, that Mr. Gebauer has been asked to preach the annual Commencement sermon to the graduates at the Minnesota State Normal School.

IOWA.

DAVENPORT.—First Unitarian Society Rev. Manfred Lilliefors. This society has recently voted to invite the Iowa Association of Unitarian and Other Independent Churches to hold its Fall conference in Davenport. Activities in the church go on well and Mr. and Mrs. Lilliefors have endeared themselves in the hearts of the people. Slow but sure progress is being made in cancelling the Church debt. The Sunday School easter service was held as usual in the Auditorium at which each child was presented with a growing plant. The school is in a very satisfactory state. The Young People's Guild hold meetings every Sunday evening with interesting programs at which light refreshments are served to promote sociability.

DES MOINES.—First Unitarian Society, Rev. Gertrude von Petzold. The church was very glad to welcome Miss von Petzold back from Germany where she had been called by the death of her mother. Unity Circle during the winter dealt with practical subjects, such as Home Nursing, Education in the Home, Home Finances and Ethics in the Home. Unity Guild studied Shakespeare and Prof. James, "The Varieties of Religious Experience." The Sunday school children have prepared a play, "Little Women," under the able leadership of Mrs. Jansen Haines. We are very much pleased to have one of our prominent members, Prof. James Hanna elected mayor of the city at the recent municipal election. Among those of our parish family whom we have gladly welcomed back after long absences are Mr. and Mrs. C. H. Brown and Mrs. Homer Miller and children, who have been in California for the winter, and Rev. Mary Safford and Miss Wilson from Europe and later Florida. On April 6th we had our annual parish meeting and church supper. The secretary gave a very gratifying church report, announcing the church free of all encumbrances with money in the treasury. Rev. Miss von Petzold gave one of her bright, witty talks which was warmly greeted and followed by a storm of applause.

HUMBOLDT. — Unity Church, Rev. Charles P. Wellman. The Sunday school has handled in the past year for itself and other causes over a hundred dollars, and begins the year with a surplus in hand. The evening services have been unusually well attended and the interest marked in the addresses, often an hour in length on such topics as Robert Burns, Comets, Suggestive Therapeutics, The Development of Alaska, A Visit to a Monastery, and a review of "The Calling of Dan Matthews."

Some of Mr. Wellman's sermon subjects have been Some Present Day Efforts in Behalf of Practical Religion; Birthdays; Saints, Old and New; How Shall We Face Death?; Lessons from the Life of Father Taylor; Secular and Sacred; The Life of Good Will. The Y. P. R. U. has held a series of parties through the winter and ended the season with its annual minstrel show. The April Fool's party was held at Mr. and Mrs. D. F. Coyle's home and was much enjoyed. Unity Club ended its season's work with the month of April. The Literary section, following a course on American prose writers, ended with Henry James. The Current Event section has used the World's Work in reviewing and discussing the problems of the day. These weekly sessions have been much enjoyed.

IOWA CITY.—First Unitarian Society, Rev. R. S. Loring. The church attendance has been very good, especially the four Sundays beginning with February

27, on which Mr. Loring spoke on "Evolution and Religion." These sermons drew many of the University students, After putting in the pipe organ a much needed choir has been -organized with Mrs. C. L. Hoffman as the leader.

The Y. P. R. U. meeting as usual every Sunday evening, has some very interesting papers and discussions on social, ethical and religious questions. The society served a supper at the church April 14, for the purpose of getting money to clear off the little debt remaining on the piano.

KEOKUK.—First Unitarian Society, Rev. M. Rowena Morse. The Woman's Alliance held an Easter bazaar and supper March 18th. The program at the Alliance Monday meetings consists of an address by the minister on the apocryphal writings of the Bible every other week, the alternate Mondays being taken up with papers on various subjects, modern social problems, book reviews, readings from various books, etc. by the members. The Sunday school is progressing finely, with a good attendance and interesting lessons. Socials which were greatly enjoyed have been given by two of the classes. Special services were held at Easter with a program by the children. The Unity Circle gave another of the charming dancing parties April 1st. The church attendance is good and is steadily increasing. April 10th Dr. Morse spoke on the Life and Work of Ernest Renan. April 17th, the subject was "The Institution of the Family." During March Dr. Morse was in New York and other points in the east. Easter Sunday she preached in New York City in the Church of the Messiah. Dr. Morse also lectured before the Ethical Culture Council of New York City, and spoke in Providence, R. I. and in Boston. Rev. Elinor Gordon occupied the Keokuk pulpit Easter Sunday, speaking on the text "To Him that hath shall be given and from him that hath not shall be taken away."

ROCK RAPIDS.—People's Church. We are so few in number that we have no resident minister. Yet the Sunday evening lay services have been continued through the winter with little change in the attendance. The Sunday school also is in a prosperous condition. The Easter service was celebrated with a little play in which all the children of the school took part and which was very creditably given before a good sized audience. We still have the Paragraph Pulpit inserted in the local papers and know that it is read with much interest by many people.

SIOUX CITY.—Unity Church, Rev. Manley B. Townsend. With the annual parish supper and business meeting, April 13, Unity church completed twenty-five years of life,—twenty-five years of love and work and active service for God and man. The tables completely filled the large vestry and overflowed into the adjoining rooms, and every plate was taken. Mr. G. R. Badgerow, the only surviving original trustee, presided and gave a brief sketch of the movement in its infancy. Letters were read from Rev. Mary A. Safford and Rev. Elinor E. Gordon, pioneer ministers of the church, and from Mrs. Caroline Groninger-Gore, of Florida, an absent friend of the church from its inception.

The reports showed that all departments were in a prosperous condition. All expenses, amounting to $4,325.54, were reported paid, and the church property and parsonage free of debt. Unity Circle, the senior women's society, raised about $700, while Unity Guild, the junior women's, society reported about $500 as raised. The report from the Sunday school disclosed a splendid increase in interest, efficiency and attendance. The Young People's Society reported hopefully. The minister reported 562 calls made, six children christened, seven couples married, five funerals attended, thirteen members received into the church by right hand of fellowship (eight from the Sunday school), sixty-two sermons preached twenty lecturesand addresses delivered.

ALLIANCE NEWS.

The Chicago Associate Alliance met April 7th, at Unity church, Mrs. Ernest C. Smith, the president, in the chair. Organ music and the Alliance hymn sung by the members, opened the meeting. The secretary's and treasurer's reports of the March meeting were read and approved. A letter from Mrs. Noyes, National Alliance treasurer, was read telling of the receipt of the money for placing Miss Marshall's name on the "In Memoriam" list.

Mrs. Delano told of the forming of the Associate Alliance of Wisconsin. It was voted to have the secretary send a letter of greeting to the new Associate Alliance. The following named women from the different branches were appointed members of the nominating committee: Unity, Mrs. Rowe; Evanston, Mrs. Foote; Messiah, Mrs. Bartlett; Hinsdale, Mrs. Jarvis; Third, Mrs. Hayward; Geneva, Mrs. Long; Swedish, Mrs. Dellgren. It was voted to have the branches consider the matter of paying proportionate sums toward the expense of the yearly calendars and report at the annual meeting. It was moved and carried to have the yearly calendars mailed to the secretaries of the different branches for distribution. A meeting after luncheon for discussing business concerning the Conference was decided on. The chairman of the Cheerful Letter Committee gave a report of her work and the work of the different branches. Hinsdale has been added to the list of branches having a Cheerful Letter Committee.

Mrs. T. R. Fleming was the speaker of the morning. "The Unitarian Woman" being her subject. Mr. Hawley, Mr. Dellgren and others spoke of their great appreciation of the paper and a rising vote of thanks was extended Mrs. Fleming. The roll call showed an attendance of 61. On motion the meeting adjourned. After lunch it was called to order by the president, Mrs. Smith. Delightful violin and piano music by the Misses Helen and Carlye Gray opened the meeting. Mr. Hawley presented one of the subjects that is to come before the Conference—that of having the expenses of delegates paid by the society sending them. He explained that it was not lack of hospitality on the part of the entertaining society but on account of the increase in attendance to the Conference with often a small society to act as host that this seemed the wisest plan. Mr. Hawley was asked to give his paper on "The Western Conference" at the Hinsdale meeting. It was voted to have the Conference banquet at some downtown hotel.

The meeting adjourned.

E. W. MASON, Sec'y.

The next meeting of the Chicago Associate Alliance will be held with Unity Church, Hinsdale on Thursday, May 5th, at 11 a. m. Box luncheon at one o'clock.

DIRECTORS MEETING.

The Board of Directors of the Western Unitarian Conference met March 24th, at 2 P. M. Present Miss Buck, Mesdames Lynn and Delano, and Messrs. Foote, Hawley, Pittman and Smith. The program committee presented a provisional program which, after discussion and minor changes was adopted. It was then put in the hands of the committee with power to make any necessary changes. It was voted to put before the business committee at the annual meeting a resolution bearing upon the entertainment of delegates, this resolution to be worded by the secretary. Adjourned at 4 o'clock.

ERNEST C. SMITH,
Sec'y.

Since the last issue of the NEWS-LETTER the Secretary has spent three days at Dayton, O., striving to strengthen our promising movement there; has attended the session of the Meadville Conference held at Wheeling, W. Va., where he was one of the speakers; has visited our churches at Kansas City, Mo., Lawrence, Topeka, Wichita and Beloit, in Kansas, speaking at all of these points except Beloit and consulting with ministers and Boards of Trustees. He has also spoken at Hobart, Ind., and at Serena, Hinsdale and La Grange, in Illinois.

(*Continued from second page of cover.*)

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 1013 W. California Ave.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 426 Park Ave.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors, 1033 Brady St.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Gertrude von Petzold, 924 15th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Charles P. Wellman.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph. D., 514 Fourth St. W.

PERRY—Unity Church. Hour of service, 10:30 A. M. Rev. S. Louisa Haight.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M. Rev. Vernon M. Cady, 227 Bayard Ave.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Newton Mann, 421 Seventeenth St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. J. Lewis Marsh, Colorado Springs.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society. Rev. Rett E. Olmstead.

MANITOBA.

GIMLI—First Unitarian Church. Rev. Johann P. Solmundsson.

WINNIPEG—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Petursson, 530 Agnes St.

WINNIPEG—All Souls Church. Rev. W. A. Vrooman.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement